

A SERIOUS
EXHORTATION
TO THE
Necessary Duties

{ Family }
Of { and } Instruction.
{ Personal }

Made (formerly) to the Inhabitants of
the Parish of *Tredington* in the Coun-
ty of *Worcester*, and now upon request,
published for their use.

By *William Durham* B. D. Mini-
ster of the Gospel there.

Ἡ παιδεία ἐξέλκισεν τὸν νέον ἐφ' ὁδόν.

Train up a Child in the way that he should go; and
when he is old he will not depart from it.
Prov. 22. 6.

London, Printed by *Tho. Newcomb*, dwelling in
Thames-street over against *Bayards*
Castle. 1659.

A REMOVED
EXHIBITION

YOUNG MEN'S DIVISION

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T O

The truly Religious, and
my much honoured,
the Lady *Vachel* of
Coly neer *Reding*.

Madam!

I T is no mean priviledge to
be born of godly Parents,
and such who are steadfast
in the faith; for although
Grace be no more (ex traduce) by tra-
duction from our Ancestors then our
souls, but both immediately from
God, yet (besides the benefit of their
prayers) their Godly examples, and
their Religious care in the education of
their children, have (by Gods bles-
sing) a wonderful influence in moul-
ding their hearts towards Godliness.
The fairest Gem in Solomons Crown

The Epistle Dedicatory.

was the special care which his Parents
 had to teach him to know God and his
 Law. It was Timothies great ad-
 vantage that his Mother and Grand-
 mother were so famous for Religion.
 In this great Priviledge few persons
 of your rank are greater sharers then
 your self; Your Grandfather, an
 Exile (with his Family) for Religion
 in those bloody days of Queen Mary
 and an eminent Instrument in that
 happy Reformation in the time of
 Queen Elizabeth, whose name is
 yet eminent in Forain parts, and
 no less precious at home for his many
 good services done to the Church of
 God. After him your late dear Fa-
 ther, of whom I may say as the
 * Learned Zanchy saith of William
 Lantgrave of Hessen, that he was
 (Optimi parentis, Optimus filius) there
 the most Religious Son of a most Re-
 ligious Father, who was the greatest
 Countenancer of Religion, and che-
 risher of Religious men in those parts

Sir Fran-
 cis Knollys
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Sir Fran-
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 * Epistol.
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The Epistle Dedicatory.

all his time; whose pains and purse
 were never spared for their encour-
 agement and defence, even in the
 worst of times, as is yet very well re-
 membered with thankful hearts by ma-
 ny who bless his memory. The pious
 labors of divers eminent Ministers of
 Christ, whom he cherished under his
 wing, give the world a taste how much
 it owes to his memory. How great
 his care was to instruct his children in
 the Faith, may be seen by their car-
 riage in the Church of God, when
 they were grown up to riper years.
 Witness him who whilest he lived,
 was [*deliciae humani generis*] for
 his candor, sweetness, courtesie and
 love to goodness, the delight and
 love of all that had the happiness to
 know him. I heartily desire that
 there may be the like Religious care
 taken for the education of that In-
 fant upon whom that Estate is descen-
 ded, that he may tread in the steps
 of his worthy Ancestors, and inherit
 their

Dr. Twiss
Dr Tho.

Taylor.

Sir Fran-
cis Knol-
lys your
brother.

The Epistle Dedicatory.

their vertues as well as their possessions! Your Ladiship might be my next great instance, who have so well improved those Principles of Religion instill'd in your education, that your Piety, Charity, and Religious Government of your Family (I may call it in the Apostles Language, The Church in your house) may be a pattern to Posterity, which will not readily be taken out. I must not take in all that might be spoken, but consider what your Ladiship will be willing to hear: Who in this, as in your whole course, have proposed your Saviour for your example, who when he had done any great work commanded them not to publish it. It is much more delightful to your Ladiship to do good, then to hear of it when you have done it. What the benefits and advantages of instructing Families are, I have endeavored to manifest in this following Exhortation, and being importuned to communicate it to mine own charge, I have taken

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The Epistle Dedicatory.

the humble confidence to put it under your Ladiships name; for which attempt I the rather hope to gain your pardon, because all that is said here, is but a transcript of your own practice in your Family. You will finde it plain, (so are the people for whom it is mainly intended) but I hope honest, and sutable to the minde of God. So God may have glory, his people committed to my trust advantage, and this small testimony of my thankfulness for the many real expressions of your favors may finde acceptance at your hands, he hath his ends, who is

From my study
in Tredington
this 7 of December 1658.

Madam,

Your Ladiships
much obliged Nephew,
and most humble servant

William Durham.

The first thing I noticed when I stepped
 out of the ship was a warm, friendly
 smile. The people here are so kind and
 helpful. I felt like I had found a new
 home. The food was delicious and the
 people were so friendly. I was so
 happy to be here. I was so happy to
 be here. I was so happy to be here.

ms. A

October 1951
Vol. 7, No. 1
The Journal of
Political Economy

equilibrium model

much obliged to you

continued from page 10

1954-1955



T O

My well beloved Friends
and Neighbours the
Inhabitants of the Pa-
rish of *Tredington*.

Grace and Peace in Jesus Christ,

BELoved!



That which was the hearts Rom. 10.
desire of the Apostle, and
prayer to God for Israel, is
really mine for you, that you
may be saved. That wise God, who in
his Providence hath set me over you in
things pertaining to your souls, hath
(through Grace) made me in some mea-
sure sensible of the weight of mine im-
ployment, and the excellency of those
souls committed to my trust. Were your
souls like those of inferiour creatures,
only

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only as salt to preserve your bodies from putrefaction, and did they die together with you, it were more excusable, if you were less curious in the cultivating of them: but since they are immortal, and must live, when these houses of clay are dissolved, and that nothing is a proportionable price for them but that blood of God, it concerns us highly to take care what will become of them when we go hence, and shall be seen no more. The great part of a Christians portion lies in reversion; that which we enjoy here (though full of inward comfort) is nothing in comparison of what we expect.

1 Pet. 1.

4.

There's an inheritance in Heaven, which is incorruptible, undefiled, &c. whose worth the tongue of men and Angels cannot express; for the obtainment of this glorious inheritance I (daily) bow my knees unto the Father of our Lord Jesus Christ on your behalf; and that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inward man, that Christ may dwell in your hearts by faith, that you may know the love of Christ which passeth knowledge; that ye may be fill'd with all the fulness of

Eph. 3.

14.

of God ; and (in a word) that your
souls may prosper through the know-^{Joh. 17.}
ledg of the only true God , and Jesus^{3.}
Christ whom he hath sent, because this is
life eternal. This is the main end and
aim , as of all that pains I have other-
wise taken among you , so of this fol-
lowing exhortation which was former-
ly made to you in publique : That your
hearts which seemed much warmed
thereby to a ready compliance with your
duty, may not grow chill and cold a-
gain, I have been induced by the per-
swasion of some of your selves and o-
thers, to suffer this Exhortation to be
made publique for your benefit ; that
every one of you may have something
by you that may help to quicken him
to the getting the knowledg of the
Principles of Religion ; which I have
the rather inclined to , because (as you
know) since this was delivered to you,
God has shaken me by the shoulder
once and again , and shewed me that^{2 Cor. 1.}
my bones are not brass, nor my sinews^{9.}
iron, so far that I even despair'd of life,
and seemed to have the sentence of death
passed against me. How long God
may please to reprieve me to be further
service.

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serviceable to your faith, is known to him alone. I would willingly leave something as a pledge of my tender affections to you in Christ Jesus; that when this tabernacle of my flesh shall be taken down, you may have a faithful Remembrancer with you, to minde you of that which is your greatest concernment. The hearts of the *Galatians* were once so inflamed toward the Apostle, that they would even have pulled out their eyes to have done him good: I shall not impose any such rigid task upon you, but only desire that the eyes of your understanding may be enlightened, that ye may know God, your selves, and your duty. If I had required some difficult or costly matter at your hand, it would be more excusable, should you scruple my request: but since the motion which I have to make is no extraordinary task, and tends so directly to the saving of your precious souls, I cannot but promise my self the more ready acceptance. That which I am to perswade you to, is the making of your selves and families acquainted with God in Christ, and that you would make it your business to set up the knowledg of God in
your

your respective families. There's none of you who would be thought careless of the good of your household in things that appertain to this life; how much more ought ye to be solicitous for them in things pertaining to a better life? The instructing of them in the Principles of Religion is of that absolute necessity that without it there can be no salvation. There's no salvation but by Christ; no benefit by Christ without faith; no faith in him without knowledge; no knowledge but by instruction. And that I may proceed more distinctly and more effectually in this so weighty a work, I shall 1. Propose such Motives as may quicken Parents and Masters in this duty, viz. in instructing their children and servants themselves as far as they are able, and in causing them to come and yield to this work in publique by the Minister. 2. I shall bring some Motives to the yonger sort which may perswade them to submit themselves both to publique and private Catechizing and Instruction. 3. I shall bring such arguments as may prevail with all sorts of people of what age or degree, what rank or quality soever to a chearful submission

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mission to this necessary work of Instruction in the Fundamentals of Religion.

I.
Branch
of Ex-
hortati-
on.

I. I begin with those whom God hath made Parents and Masters of Families, to whom I shall propose these following considerations, why they ought both to instruct their Families themselves, and to bring them also to public Instruction.

SECT. I.

Motives
for Pa-
rents &
Masters.

Every Father and Master is in his own house a King, a Priest, and a Prophet. He is a King to govern them, a Priest to pray with them, and for them, a Prophet to instruct and teach them. If you will take upon you to rule and govern your Families, you must instruct them too; you would not be jostled out of your command in your own houses, you must not thrust your selves out of it by neglecting your instructing office. We read of *Nymphas*, that he had a Church in his house; his house is stiled a Church, not only because the faithful came thither to be instructed in the Faith, and to hold communion in those times of persecution, but also because he did carefully

Col. 4. 15

to Family Instruction

7

fully instruct those of his own Family in the knowledge of Christ, and trained them up in spiritual and holy Dutys. *Familiam suam privatam fecit ecclesiam; eam pietate & religione exornans.* So Theodoret.

Sect. 2.

God commands that we should instruct Deut. 4.
our Children and Family in the know- 9, 10.
ledg of God, and the matters of Religi- Deut. 6.
on, where we may observe. 1. That 5, 6.
they were to teach them; it was not a Deut. 11.
matter Arbitrary left at pleasure, but 19, 20.
a Duty. 2. What they should teach them, Psal. 78.
the knowledg of God, of his ways and 6.
Commandments, not frivolous discourses, Eph. 6.9.
Songs, Tales, Romances, but Gods Sta-
tures. 3. How they should teach them,
diligently and constantly, they must whet
it often upon their memories, and
never leave them, till they have made
them understand. 4. The great advan-
tage that they should gain hereby, both
they and their children they should live
long in the Land which God gave them.
If those were good motives to them,
how much stronger have we? Was the
Law which discovered their sin, but
could not cure it, so diligently to be
learned,

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learned, and shall not the Gospel which discovers a remedy for our sin, be worth our knowledge? Should the Inheritance of an earthly possession quicken them to gain the knowledge of Gods law, and shall not the enjoyment, of a perpetuall rest, quicken us to get acquaintance with Jesus Christ in the Gospel?

Seet. 3.

God commands children to learn of their Parents, and to hearken to their Instruction, which implyes the Parents duty to teach them. *My son keep the Commandment of thy Father, and forsake not the law of thy Mother. Bind them continually upon thine heart, and tie them about thy neck.* The Commandments of Parents that fear the Lord, are the very Commandments of God himself, and therefore carefully to be kept. Bind them continually] a phrase frequent in Scripture, importing, that they should never forget them; but that they should be always in our eye, in our heart as our greatest ornament. Nay, it is not only their duty to learn when they are taught, but also to be enquiring, that they may learn, which is plainly hinted in those texts.

Prov. 6.
20, 21:

Mercer.

Deut 6.
8. 11-18.

Exod.
12. 26.
Exod.
13. 14.

texts. If children had any sence of true Religion, they would be enquiring into the nature, ground, and end of those services which were done to God; for true Religion is the exercise of mind inlightned by Faith and Knowledge, and not a piece of blind and ignorant devotion. A man should be able to give some account of every thing that he doth in Gods service, and why and upon what account he doth it; when they ask, you ought to teach them.

Sect. 4.

Gods children have always made this their great care. *Abraham*, I know *Gen. 18.*
Abraham, that he will teach his children, 19.
 &c. I know him; he is a godly Man, he will not neglect so necessary and important a duty as this. *Abraham* were not the man I took him for, indeed *Abraham* were not *Abraham* if he would not make a conscience of teaching his children and his household after him, that they might walk in Gods ways. *Josua* is resolved upon the point, that whatever others did, he for his part would worship the true God, and that none should nest under his roof, who

would not do so too. We see what care
 Psal. 101. *David* had of his Family, when he pro-
 6, 7. fesses that he who would not submit to

Gods ways, to know and do his will,
 should not tarry in his sight : *Solemons*

Prov. 31. Mother was not wanting on her part,
 1. she taught him a good Lesson, if he had
 had the grace to have followed it. *What*

Prov. 4. *my Son! and what the son of my womb! and*
 3. *what the son of my vows! Give not thy*
Vide Cartwright strength unto women, nor thy ways to that
 wright which destroyeth Kings; so did *David*.

Timothy was born of godly Parents,
 2 Tim. 1. as you may see, he had a good Mother,
 5. & 3. 15. and a good Grand-mother, and these
 taught him the Scriptures from his youth.

The Elect Lady's care was, that her
 3 John 4. children might be found walking in the
 truth.

Sect. 5.

Parents and Masters are answerable
 for those miscarriages of their children,
 into which they run for want of due in-
 struction or correction. If the Command-
 ment be given to the Parents for their
 instruction, government, and putting them
 upon pious duties, then at their hands will
 God exact an account for that ignorance
 and

to Family Instruction.

II

and misbehavior which is found in them. But we find God commanding them to instruct their Families, and to keep them to his service; Remember that thou keep holy the Sabbath day, thou, thy Son and thy Daughter, thy Man-servant and Maid-servant, &c. The Command is given to the Parent and Master, who are presumed to have authority enough to see their Commands obeyed; and though the untaught and ungoverned Family should perish in their sin, yet God will require their blood at their Parents and Masters hands. Instances of Gods dealing with Parents for their neglect of this duty we have in *Eli*, and in *David* too.

Deut. 4.
9, 10.
Exod. 20

1 Sam. 3.
13.
1 Kings
1. 5.
Chrys.
hom. de
educat.

Se^t. 6.

This business in hand is a matter of the greatest concernment to them, whatsoever be neglected, this should not; this is that *unum necessarium*, without which they cannot be happy, as they may without other things. For, first their souls are much more precious then their bodies, these are but the caskets, those the Jewels, these are of the earth earthy, those are of

lib.

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heaven heavenly ; one of their souls weighs more then all the world ; Many *worlds* ~~would~~ cannot purchase it , theres no worldly things can be found sufficient for its exchange ; it cost more then so to redeem a soul. You are carefull for their bodies, that they want not food nor rayment, nor lodging, nor any thing that is needfull : If a bone be broken, how solicitous are you to have it set ? if a wound given, how carefull to have it cured ? If a disease be growing on, how industrious are you to prevent or remove it ? and will you be so carefull for their bodies, and do nothing for their souls ; will you have no regard, how blind, how lame, how diseased, how naked and void of all good their souls are ?

Secondly, Their future estate is more to be regarded then their present, this is but for a moment, that to eternity ; the miseries which they are subject to here, are but such as are common to man, ~~through~~ *through* ~~the same~~ *your* neglect, they may be subject to hereafter, will be intollerable. The greatest happiness that you can procure for them here is but transitory, and it is mixt with much sorrow : that
whereof

whereof you deprive them by want of instruction, is permanent, a full and perfect happiness without any mixture of evil in it. It is an argument of the greatest love to provide best for their better part. When *Solomon* would tell us how his Father instructed him, he tells us also what the reason was that he was so careful of him; *I was my Fathers son, and the* Prov. 4.3. *only beloved in the sight of my mother*; true love, makes Parents instruct their children in true Piety; the more they instruct them, the better they love them. Its a foolish cockering love that makes us loth to trouble their heads with the knowledg and practice of their duty; thus *David* loved *Adonijah*, to his own and his Sons cost. *David* had more sons by *Bathsheba*, but we read not that he took that pains to teach them, as he did *Solomon*; this was his Darling, and the better he loved him, the more careful he was to teach him in Gods ways.

But thirdly, if men be so careful to provide for their childrens welfare in this world, how much more careful should they be to provide for their eternal condition; you take much pains that they may live like men when you are dead,

and will you take no care nor pains that they may live like Saints, when they are dead? You would have them live like men here, will you be content that they should live like Devils hereafter! You provide for them riches which the rust and moth doth corrupt, and will you not provide for them more durable riches? *Aristippus* was wont to advise Parents, that since our passage thorough this world was like a voyage by Sea, they should provide something for their children, that they might carry to the shore with them, in case they suffered shipwracks; by which he meant knowledge and vertue; all other things may be lost in wrack, but this cannot be lost; these will stick by us, when all other things forsake us. When *Demetrius* besieged and sacked *Megara*, he asked *Stilpon*, whether he had lost any thing? No, (saith he) thy soldiers cannot plunder me of my vertue, and for other things, I count the parting with them no loss. When *Socrates* was asked his opinion what he thought of such a mighty Prince, whether he were not the happiest man living? I do not know (saith he) what stock of wisdom or vertue he hath.

Cic. Paradox. 6. calc.

hath. He that best instructs and brings up his children in their youth, makes the best provision for them against their age.

Hence the Poet calls the institution of youth, *Miserisq; viarica canis*, the best provision for gray hairs. You must not neglect those fair advantages wch God puts into your hand for their outward estate: but your chief and greatest care should be for their souls good.— *Πείρι τῆς ψυχῆς καὶ σώματος ἐπιμέλειαν.* *Epict. Enchirid. c. 63.* *Perf. 5. Satyr. v. 65.*

What if thy child come not to be great nor rich in this world, yet he may be an honest, gracious man, and rich toward God: but if thou sufferest him to live in ignorance of Religion, whatever thou providest for him else, in the end he will be most miserable. Poor *Lazarus* would not change skins, though it were full of sores, with rich *Dives*. Verily, our extraordinary diligence in making temporal provision for our children, will rise in judgement against us for our utter neglect of their eternal welfare.

Sect. 7.

This is the fittest season to instil knowledge into them, before their hearts be corrupted with the pleasures, or insnared with the profits of this world. If you suffer those things to preingage them, it will be a harder matter to make them unlearn evil, then it would have been to have made them learn that which was good before. While they are young, their memories are best, their appetites are strongest, their affections keen and eager; they are now apter to learn and to take any impression you shall set upon them, now they must be followed close. [*Udum & molle lutum*

Pers.

Sat. 3. v.

Casaub.

Plato 2.

de legibus.

es — Nunc, nunc properand. &c. —]
 As age grows on, they will be more hard to learn. They are now of an active disposition, they find themselves employed in something. If you employ them not in what is good, they will employ themselves in what is bad. Good things are as easily learnt as bad, (were they but as diligently taught); a Catechise as easily learned as a Ballad, or a tale of *Robin Hood*. Whatsoever you would have your children excellent in, teach

teach it them betimes. In *Russia* they ^{Heyl.} train up their children to shooting in ^{Geog. in} their minority, and give them nothing ^{Russia.} to eat till they can hit a white that is set before them. The *Baleares* give them no meat, but what they can kill with their sling. [*Cibum puer à Matre non accipit, nisi quem ipsa monstrante percussit.*—] ^{Flor. hist.} time and use makes them Masters of their ^{l. 3. c. 8.} Art. Much may be done with children ere we think fit to trouble them with such things. They can learn to swear, and to prophane the Sabbath, why might they not as well be taught to read, to be catechised, to learn some choice Scriptures by heart? I have heard of that Noble Lady, the now Lady *Packington*, daughter of the Lord Keeper *Covenry*, that in her minority she was tyed by the strictness of her education to learn daily such a proportion of Scripture by heart, before she should eat a bit of bread; by which custome and assiduity she became in a short time so perfect in the Scripture, that she had a great part of the Old Testament, and all the New so perfectly by heart, that she could repeat any chapter backward or forward, tell you any particular verse or

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or words, where they were, what went before, and what followed after. Indeed she was a living Concordance, the very Prodigy of Memory, whose excellencies in these attainments are almost beyond the belief of any, but of those who have seen or heard her examined. Husbandmen know that they must not expect a good crop, unless they sow in a right season. Youth is the time to have the seeds of grace and godliness sown, else there's little hope of a good and a holy life.

Seet. 8.

Children are the seed-plot of the Church and Common-wealth; those who are now children, will soon grow up to be men of action both in things concerning God and their countrey. Such as they are when they cease to be children, such they will be when they begin to be men. Those who spend their youth in ignorance, idleness, naughtiness, what can you expect from them when they become men, but to grow from bad to worse? As youth leaves them, manhood finds them; good, if good

good; if bad, stark naught. What impressions are put upon wax when it is melted, you shall find upon it when it is hardned. What you write upon white paper, sticks there. What favor your vessels have when they are new, they retain when they are old. What good you infuse into youth, it will relish on, when it is ripened into age. The wise man gives counsel like himself, Train up, (or catechize) a child in the way that he should go, and in his age he will not depart from it. It should be something to us to consider what posterity we are like to leave behind us; and that we may labour to make the generation to come happier then this, by giving our children better instruction then(perhaps) we have had. *Pythagoras* was wont to say, that the main end of our begetting and bringing forth children should be that we might leave those behind us, who may serve God in their generation. When we consider the trouble and miseries which our eyes have seen, we are ready to wish and hope that our children may see better times. Good men will make good times: Time is in it self nor good nor evil, but as the persons are

Prov. 22.
6.

*Lilius
Gyrald.
Symb.
Pytha-
num pro-
pter opes.*

who

who live in them. Do your duty, and you may much promote your own desires: Labour to make them more knowing men, and more obedient to God, and that will make better men, and better men will make better times.

Sett. 9.

This will enable them to profit by the Sermons which they hear: And the want of this is one main ground of that strange non-proficiency amongst men, that live even under powerful Ministers. God hath been exceedingly gracious in giving his word a free passage, which is by many men set on with a great deal of power and life; yet many even of such complain in the bitterness of their souls, and say, Lord, who hath believed our report? and to whom is the arm of the Lord revealed? In many such places, there's but little good done; and this I conceive amongst others is not the smallest cause, that they who come to hear the Word Preached, are in no measure prepared thereunto, by understanding the Principles of Religion. If they understood beforehand what Justification, Sancti-

Sanctification, Adoption, &c. were, what the covenant of works, and the covenant of grace were, then, they would be able to go along with us in what we say: But being so arrantly ignorant of Fundamental necessary truths, we only speak into the air, they give us the hearing, and they depart no wiser then they came. A man would wonder else what shift many men could make to remain so ignorant: who are like the *Estonians*, the *Geo.* in original inhabitants of *Poland*, who are *Lyvon.* diligent frequenters of the Churches, but so extreemly ignorant, that hardly one in a Village can say his *Pater Noster*.

Should any of you hear a man make a learned Discourse concerning any point in Geometry, Arithmetick, &c. you might admire what you did not understand: but if you were beforehand instructed in the Principles of that Science, you would then see the reason of what was spoken, your understandings would close with the things delivered, and you would reap profit by that Discourse. So in this case, were men better insighted into the Principles of Religion, we should soon see better fruits of all our labors.

Sect. 10.

The want of this is the unhappy ground of that unstableness in the faith, which to the reproach of our Religion, discovers it self so visibly amongst us at this day. That of the Apostle is too apparently manifested amongst us, that many of us are like children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive, which hinders their growing up into him in all things, who is the head, even Christ. I find in story mention made of one *Philetas Cōus*, an excellent Grammarian and Poet, [Master to *Protopolomeus Philadelphus*, that great lover and promoter of Learning] but of so small and thin a body, that he was fain to wear soles of lead upon his shooes, or else every blast of wind would overturn and blow him down. The reason why so many are so easily tossed aside by every wind of Doctrine, is, because they are not well bottom'd, nor kept steady by the Principles of Repassim inveniunt, causam vel maximam esse catechizationis neglectum, &c. Act. Syn. od. sess. 15. Judic. Theol. Palat.

Ephes. 4.
14.

Symf.
Chron.
parte 5.
pag. 44.

Non dubitamus,
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ligion. This is the true ground why every new Doctrine finds so many followers, because they were never establisht in the truth. We have seen many who have made fair shew for a time, readily embrace and admire any new Discoveries which have been offered to them, under the specious vizer of New-light. They have run thorough all those new Modes of Religion which the Fa-¹ Joh. 2. ther of lyes hath presented them with-^{19.} all, always liking that best which was newest, not finding where to rest their feet, having once forsaken that good old way of Gospel-Truth, wherein (indeed) they were never thoroughly instructed. If they had been of us, they would no doubt have continued with us; but they went out that it might be made manifest that they were not at all of us. This is the cause of those many sad breaches grown in families to their utter ruine, while they run into several ways with such eagerness and animosity, contending to maintain their several parties, when it may be few of them have any competent knowledge of the Fundamentals of Religion, and fewer have any true sense of the power of godliness upon

upon their hearts. When the ship wants ballast every gust of wind will overset it. When the mind is void of serious knowledge, no wonder that errors creep into the judgement, and looseness into the conversation. Those who are not rooted and grounded in Christ, will be easily spoiled through Philosophy and vain deceit.

Col. 2. 7,
8.

Seet. 11.

Joh. 17. 3 The eternal welfare of your families depends upon it. This is life eternal to know God and Jesus Christ whom he hath sent. O that you would give your thoughts liberty to expatiate in this wide field! That you would seriously lay to heart what Heaven and Hell are, how full of glory the one, how full of horror and amazedness the other! Heaven, it is the throne of God, the purchase of Christ, the habitation of Angels, the expectation of men, the envy of Devils. There's the vision of God, communion with all Saints, and an uninterrupted enjoyment of eternal rest. There's pure pleasure without pain, a continual day without night, perfect holiness without sin. The good things which

*Ubi nec
operosa
actio, nec
requies
desidiosa,
laus erit
sine fasti-
dio, sine
defectu,
Aug.*

which God hath provided there for them that know and love him, are so many, they cannot be *numbred*; so great, they cannot be *measured*; so *precious*, they cannot be *valued*. They are as far beyond our apprehension, as expression. 2 Cor.

Who can declare that which Gods Spirit 12.4. tells us is ineffable? Who can tell me how much sweetness, how much happi

ness is wrapt up in those few words, *God* Bern. in 11. of Cant.

shall be all in all; your faith must make out what your reason cannot compass,

and what the tongue of men and Angels cannot express. Omnes deliciae Deus erit.

[—Τὸν μέλλοντα ἀποδοῦναι καὶ τὸ πᾶν, καὶ τὸ ὅλον ἀπειροῦ. *Nilus* Aust. ii.

in sentent. Tom 1. Orthodoxog. p 181]

And for Hell, the very name and notion of it is enough to make a mans heart

ake, and his sinews tremble Ther's Esa. 66.

the worm that never dyeth, and the fire ult.

that never goes out; the worm that never dyeth, is the gnawing and twinging,

the horror and amazedness of the conscience, which shall then reproach us for

our neglect of knowledge and the means

of grace. When conscience remembers

how many fair advantages we have slipt

of making our calling and election sure,

how many invitations we have slighted,

and

and how much means we have neglected, then it will lay about it, and torment the soul. Conscience may be dull and senseless here, and go sleeping to Hell; but it comes no sooner there, but it is awakened to its cost. It reproaches and reviles the sinner, and makes his condition so much the worse, because he was the occasion of his own sufferings. [There's the fire that never goes out.] O dismal, dreadful fire! Fire without light, for there is utter darkness in the midst of it; fire mixt with cold, for while the tongue burns, the teeth chatter; fire without comfort, mixt with stifling choaking brimstone. Fire that will never want fuel to maintain it, there is much wood, and the breath of the Lord like a stream of brimstone kindling it. Who can endure to hold his finger in the fire but for a moment? How do we roar and cry when we are but a little singed, scorched, burned? And if our material fire be so irksome and intolerable, what will that keener and more subtle fire be which will work upon the soul as well as upon the body! What will it be to have fire accompanied with cold, and darkness, and brimstone?

What

Esa. 30.
33.

What will it be to have our childrens beds made in the midst of this fire? What will it be to have them lie for ever in these everlasting burnings?

* where they shall be ever burning, and yet never consumed, always dying, and yet never dead. To be without ease, and with-

out hope, and all this in the company, and under the power of so many hideous ugly fiends, † whose only refreshment

under their own torments will be to execute their wrath and malice upon poor beguiled souls. O now you that have the bowels of Parents, tell me, whether it be not a matter of concernment, to teach your children to know God and

Jesus Christ? Whether the joys of Heaven are not worth the having? And the torments of Hell so inconsiderable, that 'tis not worth while to avoid them? O do, do not betray your own flesh and blood, and those precious souls which lodge in houses of clay, by your negligence, into those eternal flames, nor bereave them of those eternal joys!

* *Ubi nec tortores deficiunt, nec torti moriuntur, quibus sine fine mors est, non posse in cruciatus mori.* Aug. id.

† *Ad solatium malevolentissimæ damnationis sue, &c.* Id.

A Serious Exhortation

Sect. 12.

3 Their souls will bleſs you when they come to Heaven for all your care and pains in ſowing the ſeeds of Religion in their minds by a godly education. If the Saints in Heaven ſhall know their former relations, (as it is probable) how will your children then bleſs God for your conſcientiouſneſs in the diſcharge of your duty, whereby they had the happineſs of coming to the ſaving knowledge of that God, whom now they ſhall enjoy to all eternity. On the other hand conſider how they will revile and curſe you, if they meet you in Hell, whither they are condemned (with you) through the neglect of your duties. Methinks I ſee ſuch a miſerable ſoul caſting balls of Hell fire into his fathers face, and yelling out ſuch hideous words, Curſed be the hour wherein I was conceived, and the day wherein I was born thy child. Hadſt thou done thy duty in inſtructing me in the fear of God, and in the knowledge of his ways, I might have been a glorious Saint in Heaven; whereas now, through thy neglect, I am become a miſerable firebrand in Hell. I had indeed from thee a temporary life (which I had better

better never have enjoy'd) but thou hast betrayed me to an eternal death. I am undone, undone for ever by thy perfidiousness, and thou who wast the father of my body, hast been the murderer of my soul. [*Perdidit nos aliena perfidia, Parentes sensimus parricidas, Austin. Ep. 23 ad Bonif. out of Cyprian in Epist. de Lapsis*] With what face canst thou behold me frying upon these coles, to which I am betray'd by thy unfatherly carelessness? Had I been thy slave, nay, thy horse, thy dog, thou wouldst have provided what had been fit for me, but being thy child, thou hast neglected me in that which most concerned me, my soul. When *Quintilius Varius* had by his rashness and indiscretion lost three Legions of his Masters the Emperor *Augustus*, in *Germany*; the Emperor was observed to be long after very pensive, sometimes pulling off the hair from his beard, sometimes beating his head in a frantick manner against the posts, and to cry out. [*Redde mihi Legiones Quintili Vari*] Restore me my Legions which thou hast lost. How much more bitterly shall these undone creatures cry out to their Parents in Hell, *Reddite nobis*

A Serious Exhortation.

animas, Restore us our souls which you have lost. I have heard at many executions the dying Malefactors make sad complaints against their Parents negligence in this kind, charging their bloud upon the not performance of their Parents duty. What may be expected from such persons in the flames of Hell, where all manner of respect and love is banisht? I am apt to think that it will be a great part of the damned Parents misery in Hell, to hear the reproaches and revilings of their children, whom their neglect of doing their duty hath betray'd unto that place of torment.

Sect. 13.

You may then expect a blessing in them, and what they undertake, when they are taught *to obey for conscience sake*.

All other both natural and civil ties are too weak to keep children to their duties, but this will do it. *Abalom*, though an own son, lifted up his hand against *David*, a man after Gods heart, to destroy him: *David* durst not do so to *Saul*, a father in law, and a wicked tyrant, who sought his life. What is the reason of the great disobedience and undutifulness

2 Sam. 15

1 Sam 24.
5, 6.

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dutifulness of children to their Parents, but that Parents are so careless of teaching them to know God, and have not imprinted their duties upon their consciences, to restrain them from such courses? I do not say, that all that are so taught are obedient, and a comfort to their Parents; no, Grace is not (*ex traduce*) by generation, no more then their souls. The Spirit blowes where it listeth; many a gracious man hath to his grief, a graceless and stubborn child. But this I am sure of, that they who neglect the performance of this duty toward their children which God requires, cannot with any good confidence expect that duty which their children owe to them; they only may expect it, who conscionably make use of the means which God hath appointed them.

SECT. 14.

You will much help forward the Minister in his publick work, who shall but labor in the fire, and take much pains to small purpose, if you assist not in private. The children are yours, and you must not cast all the work upon the Ministers backs, and you your selves not

Dent. 6.
7.

touch it with one of your fingers. It is not one daies instruction in a week, that will carry on the work; you must take all occasions to put them on in private. There is no time wherein you may not take some advantage to do them good; when thou sittest in thine house, when thou walkest in the way, when thou liest down, and when thou risest up. This will advance them much; and you your selves shall find the profit on't. *Docendo discitis*, (as one of the Fathers acknowledges of himself) While you teach them, and hear them learn, you will learn with them, and imprint what you have learned more lastingly in your memories.

Seet 15.

The very Heathens will rise up in judgement against you, and condemn you for your neglect of this duty. How exceeding careful the wiser sort of them were in this particular, he that hath but *Plato de legibus*, *Plutar. de Ed. lib.*, *Epiet. Enchir.*, *Pythag.*, *Aurica carm.* cast an eye into their Writings, will easily perceive. They had their Manuals and Compendiums of their doctrine to they had their *Παράβολα Βονούματε. & κομματικὰς λέξεις.* *Arrian, apud Epiet. lib. 1. cap. 27.*

teach

teach them their duty both to God and man; they had reduced their doctrine to some few short heads, which their Scholars were to have perfectly by heart. What a Pithy downright Catechisme is that of the Poets.

[— *Disciteq; ô miseri, &c.*—

Perf.

Quid sumus! quidnam victuri gignimur? Ordo

Sat. 3. v.

66.

Vid.

Quis datus, &c.—] That every man *Casaub.*

should be able to give an account. What we are? What was the end of our Creation? What is the brevity and unconstancy of life, and the certainty of death? What, and how admirable Gods Power, and Wisdom, and Goodness, and Providence shines in the governing and ordering of the world? What bounds we should put to our desires of earthly things? To what end and purpose they are serviceable, and much more. Of ~~what~~, many who profess Christianity, can give but a slender account. *which*

Philip of Macedon, having found the benefit of good education himself, was careful to provide the best tutors for *Alexander* his son, especially *Aristotle*, by whose care and industry he was so well improved

Quintus

Curtius

supplem.

1. cap.

improved, that it grew into question, whether *Alexander* owed more to *Philip* who begat him, or to *Aristotle* who taught him?

Xenoph.
de inst.
Cyr. in
princip.

The *Persians* were exceeding exact in teaching their children betimes, they labored to prepossess their minds with good things before they were poisoned with evil, as being rather desirous to see them do what was good, then to punish them for doing amiss.

Grand
Signor.
Serag-
lio, pub.
by Mr. J.
Greaves,
p. 70, 71.

Nay, the very *Turks* themselves are exceeding careful of training up their youth, those especially that are to be for the more immediate service of the grand by Mr. J. Seigneur. The course that is taken with *Greaves*, them so soon as they come into the *Seraglio*, is admirable, and nothing resembling the barbarism of *Turks*, but befitting men of singular vertue and discipline; for they are exceeding well tutored, and daily taught as well good fashion, and comely behavior, as they are instructed in the rites and ceremonies of the *Mahometan* Law, and whatsoever else may tend to the enriching of their minds. What will such Christians be able to answer for themselves at the day of Judgement, for their neglect of this duty,

duty, wherein they see themselves outdone by the purblind Heathen?

I come now to the second Branch of the Exhortation, which is to children and servants, to submit themselves to discipline, and to be willing to learn that which conduceth to their souls health. And that they may more cheerfully yeeld up themselves to publick and private instruction, I beseech them by the mercies of God to consider,

Sect. I.

Your eternal salvation depends upon your knowledge of, and faith in Christ; what ways God hath for those who dye in their infancy, we shall not be curious to inquire, much less confident to determine: But for such as are come to the use of reason, and to years of discretion, he saves none but such as can and do *act* faith in Christ. How can you believe on him whom you do not know? Want of knowledge is destructive to yong as well as to old. If you reject knowledge, he will also reject you. Either you have Parents that put you forward, or they do not;

Hos. 4.6.

not; if they do, you are bound to obey your Parents in the Lord, for this is good
 Eph. 5. 1. and right. Disobedience to Parents in things which they command, agreeable to the mind of God, is direct disobedience to God himself. If *they* be backward in *their duty*, be not *you* backward in *yours*. Your souls are your own, and you must give an account to God for them. God will require your blood (if you dye for want of instruction) at your Parents hands, but you shall perish in your sins. Hell torments will not be a jot the easier to you, because you come into them through your Parents fault. If they be careless of your eternal welfare, you had need to double your diligence, to make your calling and election sure. You are put to your shifts to provide for your selves in your greatest concernment, you must take the more pains. Are you so inconsiderable that your souls are not worth the saving? why, of such is the kingdome of God.

Sect 2.

You were engaged hereunto by Baptisme; your Baptismal Covenant engages you to learn all things belonging to your

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your souls health. You were baptized into the name of the Father, the Son, and the holy Ghost, and will you always be ignorant, who, and what that Father, Son, and holy Ghost are? And what each of them doth toward the promoting of your eternal welfare? Will you grow old in the ignorance of that ordinance which you received so young, and render it fruitless? You then renounced the world, the flesh, and the devil, and were dedicated unto Christ. What, will you live and dye in the ignorance of him, into whose warfare you have engaged your selves! Remember what was askt you, remember what you promised, what stipulation and covenant was made that day between God and your souls. Your words were spoken in the presence of Angels, and they are recorded in Heaven. If the children of Israel would be asking their Parents what was the meaning of Circumcision and the Paschal Lamb, those Sacraments under the Law; is it commendable for you to spend all your days, and never inquire what is the end, use, nature of Baptisme, and the Lords Supper, the Sacraments under the Gospel? I beseech you consider

*Repete
quid in-
terroga-
tus sis, re-
cognosce
quid re-
sponderis.
tenerur
vox tua
in libro
viventiu-
um, pre-
sentibus
Angelis;
locutus
es. Amb.
de initi-
and. c. 2.*

sider, the vows of God are upon you.

Sect. 3.

You have no assurance of your lives, but may be quickly taken away, and have no long time to learn. What will become of you if you are called to an account before you have learned what to plead for your Justification? I have heard of a young man who being desirous to be instructed in Moral Philosophy, which is the Doctrine of living well, was dissuaded from it; he was told he was too young, in the flower and prime of his youth, to which such harsh rules were no way suitable; he might apply himself to that hereafter. *O! but (saith he) what if I dye before I be elder, what will become of me then?* Think seriously on this, the Charnel house hath as many little Skuls as great ones in it: there are as many young as old carried out to burying. We often see (as the Proverb is) the old Camel carry the young Camels skin to market; Parents doing that office for their Children, which in the course of Nature might be expected from the Children to their Parents. If you were sure of long life, yet it were no wisdom to put off this work to old age; you will be
then

then harder to learn, your avocations more, your hindrances greater: Besides, you must not put off sowing your seed until it be time to reap. Since your time is uncertain, work while it is to day; neglect not your season.

Self. 4.

You have much to do in a little time: *Ars longa, vita brevis*; our life is but short, but our lesson is long and difficult. A Christians task is never at an end; so long as he lives he will have something to learn, or to learn better: There be many things necessary to make the man of God perfect, thoroughly furnished unto every good work. The sum of Christian Religion, though it may be drawn into a short Catechism, yet 'tis of large extent: Every Article requires an age to know it thoroughly. As there are many things to be known, so many of them are very difficult, the whole knowledge of the Gospel is a mystery, a great mystery, ^{1 Tim. 3. 16.} yea, beyond all controverſie, it is a great mystery. There be many (*δυσνόητα*) things hard to be understood: And, alas! ^{2 Pet. 3. 16.} our apprehensions are but dull at spiritual, heavenly things. You are like vessels that have but little mouthes, which receive

ceive whatsoever is put into them drop: meal Such vessels will be long in filling, there must be the greater diligence, and continuance at the work,

Sett. 5.

You ought not to be admitted to the Lords Supper, until you have attained a competent measure of knowledge, when you are grown up, you will take it ill to be kept back from that spiritual banquet, but to admit you without knowledge, is but to admit you to your own destruction, to invite you to poison instead of meat, to admit you to eat and drink your own damnation, 1 Cor. 11. 29. But of this again hereafter. [*Nemo ex juvenibus ad Cœna communionem admittitur nisi prius examinatur, an Mysterium hoc sacrum probe intelligat.* Judic. Theol. Helvet. Syn. Dodr. S. 15.]

Sett. 6.

You are free from some of those unjust prejudices which keep others from this necessary work. It's usual with some of riper years, when they are called upon to be instructed, to break out, What do you make us children still? we are too old to be catechised: What an irrational

tional retortion and answer this is, we shall consider in its proper place ; but you, with whom we have now to do, have no pretence to this plea. You are young, and none of us brought knowledge into the world with him, but we must get it. It is not so much a shame to be ignorant, as to *continue* so, when we have means and opportunities to learn. It cannot be expected that any should know the things of God, till they be taught, and youth is the fittest time to learn. You take it no disparagement to learn a Trade or Mystery when you are young, why should you think it any to learn the great Mystery of Godliness.

Sect. 7.

You are subject to stronger affections, passions, lusts, in your youth, and therefore should more carefully lay in provisions against them. It's a great matter to abstain from the sin of youth, and to renounce the vanity and folly of it in our very entrance into the world. There is a great emphasis in the word, *Wherewithal shall a Young man cleanse his way,*

D

Magnum est à vitiis juventutis abstinere. Amb. in obitu Valentin. to. 5. p. 107.

Grave est juveni cujus aetas est stultentior. Id.

Psalm,

Psal. 119. 9. A Young-man, who is in the heat of blood, fulness of strength, height of affections, and many times under the greatest lusts. It's a hard taske for such a one to submit his ear to discipline, and to conquer these corruptions, he had need to be more careful to fetch in strength, and to arm himself against it.

*Fretum
adoleſcen-
tie. Flo-
rus. l. i.
c. 26.*

The Historian calls Youth [*fretum*] a troubled and tempestuous Sea, when as a riper age, is but [*Otium maris*] a quiet and calm Bay, a safer Harbor; in a quiet Sea, it is no such hard matter to steer and govern the ship aright, but in a tempestuous and working Sea, it requires more care and diligence. Youth is a slippery and unsteady age, and had need of much caution and circumspection to restrain, and guide, and fix it.

*Cum sit
etas lu-
brica fra-
navi ac
regi de-
bet. Laſt.*

*Lubrica ac per-
plexæ sunt viæ juven-
tutis, non solum fra-
gilitate lubrica etatis
prolabitur, sed et ig-
norantiâ mandatorum.
Amb. ibid.*

Upon this consideration St. Ambrose thus read that place, *Prov. 30. 18* There be three things which be too wonderfull, yea, four which I know not, the way of an Eagle in the air, of a Serpent upon a rock, the way of a Ship in the midst of the sea, and the ways of a Man in his Youth. Therefore David was fervent in

in this prayer, *Remember not the sins of my Youth*, Ps. 25.7. What through the giddiness and headiness of that age and what through that ignorance which most commonly attends it, it is exceedingly apt to run into error. What is the best means for a young man to cleanse and direct his ways? why, *by taking heed unto thy word*. In the strength of this it was, that Joseph repulsed the down-right temptations of his lewd Mistris; *How shall I do this wickedness and sin against God*, Gen. 39.9. It is this that gives the young man knowledge and discretion, *Prov. 1.4*.

Sect. 8.

Knowledge when you have attained to it, puts an extraordinary lustre and honor upon you, and of all knowledge, this divine and saving knowledge most. All other knowledge is but blindness and ignorance in comparison of knowing Jesus Christ and him crucified. Other knowledge puffs up but the knowledge of the things of God, edifieth. In those places before mentioned, where God commanded them to teach their children his statutes and his ways, he tells them that this shall be as frontlets and brace-

lets, it shall be their greatest ornament. This made *David* wiser than his Teachers, then his Enemies, then his Antients, because Gods Testimonies were his continual study and meditation. What a sweet savor did *Josiah* leave behind him, who at eight years old knew the Lord, and walked in the ways of *David* his Father, entred into covenant with God, reformed Religion, destroyed Idolatry, and turned not aside, either to the right hand or to the left. What an honor it was to *Timothy* that he was instructed in the Scriptures from a very child? To *Obadiab*, That he feared the Lord from his youth? To *Valentinian* the Emperor, that he was so good, at such an age? How precious are the memories of *Edward* the Sixth, and the young Lord *Harrington* upon this account? as wickedness in grey hairs is double iniquity, so piety in young men is double gilt; *its like apples of gold in pictures of silver.*

Psal. 119.
98, 99,
100.

2 Kings
22, 23,
chap.

2 Tim. 3.
14.

1 Kin. 18.
12.

Am 1. ubi
supra.

Vid. their
lives.

Sect. 9.

Lastly, You are growing up toward the having of children and families your selves how will you be able to teach them their duties *then*, if you be ignorant of your own

now ?

now ? And here let me add to all that hath been said before, that it is a sad thing to see young people thrusting themselves into the world, and taking upon them the government of Children and Families, who never yet had any acquaintance with God, nor know any thing of the Principles of Religion ! who are usually very sollicitous what Portion they shall have, what Joynture they shall have, but never enquire what abilities they have to discharge the Duties of those Family-relations which they are engaging to ; these things never come into their thoughts. It was said of *Herod*, that it was better being his Hog then his Child, which may be truly said of such persons ; They know how to feed their Hogs but not to breed their Children. Many men deal worse with their Children then they do with their Beasts ; they will be at any charge to have a Horse managed, a Dog or a Hawk well trained but not to have their Children taught. They would have a good Carter, a good Shepherd, a good Bayliff, what wages soever they gave them ; but any Schoolmaster is good enough, if he be but cheap enough. Any drunken vitious Sot, shall

A Serious Exhortation

sooner have their Children, and their good will, then the sobrest man and the best Schollar in the world, if he will teach, that is, undo them, but three pence cheaper.

Diogenes was wont to say, That it was better be some mans sheep then his Son: He will provide a good Shepheard for his sheep, but cares not to whom he commits the tutelage of his Childe. One told *Hyperides*, an Orator of *Greece* that he had sent his Son to travel, and had sent one of his Slaves along with him to be his Governor and Tutor in his travels; Its well done said he, for now instead of one Slave thou shalt receive twain. Such another wife Wiggins, brought his Son to *Aristippus*, and demanded of him what he should give him to read Philosophy to his Son: Why, saith he, you shall give me a hundred Crowns: O! saith the other, that will buy me a Slave; yes, answered *Aristippus*, so it may, and then thou maist have two Slaves, one whom thou hast bought for thy Hundred Crowns, and another of thy Son, whom thou wilt not be at charge to have taught. To conclude, take heed, lest by rushing into a married condition without

without any ability or inclination to teach those whom God hath given you, you bring out children for the destroyer. In some Protestant Churches there are none permitted to be married, till they have first given their Minister an account of their knowledge of, and proficiency in the Doctrine of the Christian Faith. *Judic. Theol. Helvet. in yn Dor. Sect. 15.*

[*Sponsi non copulabuntur, nisi privatim pastoribus, suos in Religione profectus satis comprobaverint. Act Syn. Nat. Dordrecht. sess. 15. Sent. Theol. Hassior. juxta finem*] this want of instruction makes many Parents deal with their Children, as the great Duke of *Muscovy* deals with his Subjects, who will not suffer any of them to be instructed, least they should be wiser then himself; who are by this means bred up in such lamentable ignorance, that when they are asked any serious question, satisfy themselves in saying, *God and our Great Duke can tell.* *Heyl. Geog. in Russia.*

But as *Solomon* says, *He that observeth Eccles. the Winde shall not sow, and he that regar- 11.4. deth the clouds shall not reap. And the sluggard crieth there is a Lion in the way. Prov. 26. 13.* He that hath no mind to any work, will never want frivolous pretences and ex-

cuses, to take him off. So in this case, some are apt to plead

Obj. 1. This is a new way, what need this trouble now more then heretofore; our Fathers were not so strictly held to learn, and yet they did well enough; God send us but to live and dye as well as our Fore-fathers, and we need care for no more.

Ans. 1. No, This is no new way; We have this very *name* and *thing*, *Catechising*, frequently mentioned and prest upon

Pro. 22. 6 us in Scripture. *Train up a childe in his youth, and in his age he shall not depart from it.* Train up, the word is *Catechise*, as the margin of our Bibles renders it. Teach a childe, according to his way, or in such a way and manner as he is capable to bear, that is, by little and little.

ut ferri

possit. Rab. Dav. in lib. Rad. Hence *יָדָהּ*, with them, signifies, *Chatechesis, chatechismus, rudimenta, initiatio.* Mercer in Pagnin.

κατηχη-
σας, κατη-
χισθαι.
κατηχισ-
σας.
Steph. in *verb.*
κατη-
χισας.
A word very usual also in the New Testament, *Luk.* 1. 4. *That thou mightest know the certainty of those things wherein thou hast been instructed, or catechised.* *Act.* 18. 25. *This man (Apollon) was instructed in the way*

way of the Lord. 1 Cor. 14. 19. That I may instruct others. And many other Texts too tedious to recite; in all which places it peculiarly signifies to teach the Principles and fundamentals of Christian Religion (by word of mouth) and therefore this is no new thing. It was a constant practice in the primitive times, who had their Chatechists, and their Chatechumens; those whose office it was to instruct them who were newly converted, and but raw in the Faith. *Clement Alexandrinus* (to pass by others) ^{whom Ma-} who lived near to the Apostles, was a ^{gift. Hier.} Chatechist in the Church of *Alexandria*, ^{de script.} and upon this occasion wrote his *Pædagogus*: Their peculiar office was to instruct young Christians in the Articles of the Christian Faith, and grounds of Religion, until they were fit to partake of those heavenly mysteries in the Lords Supper. The Liturgy of our Church injoynd that all should be instructed in the Faith, and able to give an account of it before they were admitted to the Lords Table.

2 And for your Fore-fathers; what if they lived and died in ignorance, doth that make ignorance the more excusable

OF

Heyl.
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freizl. in
Germ.

or commendable? If they were saved, I dare boldly say, that it was not their ignorance that saved them; if they perished through ignorance, have you such an opinion of, and love to them and their example, that you are willing to go to hell with them for company? This were to do, as I read, that *Roboald*, once a King in *West-Freeland* did, who being overcome by *Charls* the Great, was persuaded by him to receive the Christian Faith, and the Sacrament of Baptism; But being told that his Friends and Kinsfolks were in Hell, because they were no Christians; neither will I (said he) be of that profession, for I love to be among my Kindred. How wisely he resolved, I leave you to judge.

Object. 2. But I am ignorant, and cannot answer.

Ans. You had the more need to learn; the most learned was ignorant, until he were taught: Ignorance is the high road to ruine; and to refuse instruction is not the way to cure your ignorance, but to continue and encrease it.

Object. 3. I am ashamed.

Ans. You should never be ashamed of

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of doing that which God requires; you should be ashamed of nothing but sin; are you ashamed to be good? are you not ashamed to be called a Christian, and will you be ashamed to learn what Christ is, and what he hath done for your soul? Are you ashamed to follow the examples of all Christians of all ages? will you be ashamed to go to heaven? remember what it is to be ashamed of Christ and his ways; are you not ashamed of your filthy ignorance, and will you be ashamed to use the means to cure it. But yet where there is an unconquerable bashfulness (which yet in this case should be laboured against) there may be means found to instruct such in a less publique way.

Matt. 23
38.

Object 4. But Catechising is for children; we are grown up to be of mens and womens estate

Ans. If you have not yet learned, it is more then time to begin now. Your age is no prescription against a duty that God requires: You should rather be-moan your mispent youth, and redeem your lost time, then plead it in Bar against your future knowledge; do you ever intend to learn or no? if not, you will unavoid-

*Muscul.
in Ps. 19. 7*

unavoidably perish in your ignorance; if you do, then begin while you have time and opportunities and means offered you. There be children in understanding as well as children in age, and those need instruction as well, or rather more than these. Of old, not young children only, but those of riper years, if ignorant, were to be catechised. In those places before instanced, they that were able to ask a reason of every piece of Gods service, were to be instructed, and these were past children. The (Chatechumens) or persons to be catechised, mentioned above, were all such as were converted to the faith, whether young or old, in which form they continued till they were fully instructed in Christian Religion, and fitted for the highest Ordinances.

Object. But what is this but to teach children by rote (like Parots) what they do not understand.

Answer. It is not the bare saying of a Catechism by heart, but the understanding it, that we mainly drive at; we shall labor to make them understand it as far as they are capable; though some may not be able to understand it, others are.

2. Though

2. Though they, who are very young, can but say it, yet as age and discretion come on, they will increase in knowledg. He that now onely learned, may come in a little time to understand the meaning on't: But he will never understand, who never learned. There be some terms of Art, in all Sciences, which the learner must get, though he understand them not; when he comes to make use of them, then he will understand them.

Object 6. What is this, but to take Gods work out of his hand, whose work it is to teach, and who hath promised that in Gospel times, we *shall be all taught of God.*

Ans. God in this, as usually in other things, works by means; he teaches us by the Ministry of men. This reason is as much against Preaching as Catechizing. We might expect such an Objection from super-Ordinance-men, and to them we would suit another Answer: But not from them who acknowledge Gods Ordinances; those who are taught by Gods Ministers, according to Gods Commands, Rules, and Directions, those God teaches. We take not Gods work out of his hand, but (like his Ushers) we teach

teach under him and for him. By this time (I hope) you that are Parents and Masters, see the conveniency, excellency, and necessity, of instructing your Families, and Children, and Servants see that it is their duty, and for their great advantage to learn.

3. Branch
of Ex-
hortati-
on.

I come now to the last stage of my intended journey upon this subject, which is to press all sorts of people, of what age or degree soever, to a chearful submission to this necessary work of instruction in the fundamentals of Religion. Not that I intend the bringing of the aged to publick Catechizing (though I shall shew you anon what the Reformed Churches think fit in this case) but that they would submit to private personal instruction in the points which be necessarily to be known for their salvation, I easily foresee the difficulty of the work which I have in hand, against which flesh and blood will undoubtedly make head.

For first, there is naturally a willingness in mens hearts to conceal their miserable ignorance, whereof they would not be thought guilty: We desire to hide our spiritual defects as well as our natural ones. The ignorant as well as the pro-
phane

phane, hates the light that he may not be discovered.

Secondly, We shall meet with the horrid pride (which too often accompanies such black ignorance) of those who think themselves too wise to learn; of whom I may say, as it was said of others in the like case; they might have attained to a good stock of knowledge, if they had not thought themselves wise enough too soon. There is no greater enemy to knowledge, then presuming ignorance; *Multi ad sapientia vestigium pervenissent, nisi se jam pervenisse putassent.* Plin.

Pride and self conceit bar the door against instruction: Those who think themselves rich, and increased with goods, and have need of nothing, when they are poor, and naked, and miserable, are hardliest convinced of their sad condition, *Rev. 3. 17. Isa. 47. 10. Prov. 12. 1.*

Thirdly, The Devil will never be wanting with all his skill, malice and interest, to divert or hinder a work so directly tending to the overthrow of his Kingdom. We have an essay of his good will to works of this nature, *Acts 19. 18, 20, 21.* when the word of God began to be manifested, and to prevail with some to bring them out of his power, he stirred up *Demetrius*, who put the people in an uproar

uproar against *Paul*, where, had not providence diverted their fury, he might have been torn to pieces amongst them. What between these several oppositions, which we easily forecast, and others which we cannot so readily see, we may say as *Paul* did, that we wrestle not against flesh and blood, but against Principalities, &c. But be the opposition what it will, Gods mind must not be concealed, nor our duties undiscovered, for fear of displeasing the Devil and his Partizans. If it appear not to be Gods mind, we leave you to your liberty: but if it be, then whether you will hear, or whether you will forbear, we must lay it before you. And I hope that God will so effectually convince you of your duties in this particular, that none shall be able to open his mouth against it, nor refuse it, unless it be such as apprehend not the benefit of it, or wilfully shut their eyes against the clear light of Scripture.

To such I shall onely propose these insuing considerations, which by Gods grace, may serve to quicken them to their Duty.

Sett. 1.

Sect. 1.

Ignorance is a damning sin in all the mind without knowledge is not good: it ^{Prov. 19. 2.} darkens the understanding, and alienates ^{Eph. 4. 18.} from the life of God; this is one main ground of Gods controverſie againſt a Land, when they have no knowledge. It ^{Iſa. 5. 13. Hoſ. 4. 1. Job 21. 14.} is a character of the worſt of men, not to deſire the knowledge of his ways: But it is much worſe in aged perſons, who have had more time and opportunities to learn. *Days ſhould ſpeak, and the multitude of years ſhould teach wiſdom;* ^{Job 32. 7, 9.} and it is a reproach when the aged do not underſtand. At your mouths the younger ſort ſhould enquire for inſtruction, and ^{Deut. 32. 7.} if you be ignorant, what do they but ^{1 Cor. 14. 20.} enquire of an Idol that hath a mouth and ſpeaks not? St. John preſumes that thoſe who are of riper years underſtand ^{1 Epist. 2. 13.} the myſteries of Religion; *I have written to you Fathers, becauſe ye have known him that was from the beginning.* You look for reverence becauſe of your age, ^{Prov. 16. 31.} but gray hairs are an honor only in the way of righteouſneſs, otherwiſe they are a reproach to you; for a poor and ^{Eccleſ. 4. 13.} wiſe child is better then an old and fooliſh

Ecclef.

25.4,5,6.

King that will not be admonished. The Son of *Syrach* hath an excellent saying to this purpose; though the Book be Apocriphal, the words are Canonical, *If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age. Ob! how comely a thing is judgement for gray hairs, and for antient men to know counsel? Ob! how comely is the wisdom of old men, and understanding and counsel to men of honor? Much experience is the crown of old men, and the fear of God is their glory.* What a shame is it for men to have spent the greatest part of their time, and not know the end for which they were made, nor (but by roat) who made them? What an incongruous thing it is, to profess an expectation of salvation by Christ at your approaching death, when you can give no account who that Christ is, or what he hath done for you more then any other hath done? To profess your selves Christians, and resolved to die in the Christian Faith, and yet to live and die in an utter ignorance of him, and of the saving benefits of his death? What a shame would it be to see your selves out-done by your children, who in a little time will be able (through Gods blessing

blessing) to give a better account of their Faith and Hope then you can, unless you (who are yet ignorant) will be willing to be taught. Wisdom crieth after you, and upbraids you with your aged ignorance, *How long see simple ones will ye love simplicity, and the scorers delight in their scorning, and fools hate knowledge?* Prov. i. 21.

Sect. 2.

You have reason to expect but little time more before you are called to your great account; you have but a little time more to learn in. Young men *may* die, old men *must*. You have one foot in the grave already; much of your sand is run, your day is far spent; your sun draws low, and is near to setting. You must not expect your shadow to go back; as ² Kings once it did on the Dial of *Ahaz*; nor ^{20.11.} your sun to stand still, as that in the firmament did in the days of *Joshua*. He *Josh. 10.* who hath trifled out the morning, had ^{12,13.} need to mend his pace in the afternoon, if he would compass his journey with security and comfort. Walk apace while your light lasteth; work hard while you have day, *for the night comes when no man* *Joh. 19. 4.* *can work. Whatsoever shine hand findeth* *Ecclef.*

to do, do it with all thy might, for there is no work, nor knowledge, nor advice in the grave whether thou art going. Now is the season of getting the oyl of saving knowledge into thy vessel, if thou wouldst have thy lamp shine, when the Bridegroom

Mat. 25.

Job 36. 12

v. Merc.

in loc.

cometh. He that openeth his ears to discipline shall spend his years in prosperity; but he that will not hear (and obey) shall fall by the sword (*i.e.* miserably) and shall dye without knowledge: Those who affect ignorance, ignorance shall be their ruine. It's a heavy curse when God gives up them who refuse instruction, to dye without knowledge. Above all take heed of putting off this business to a further time; Gods time is the present time.

*Parce
tempori.
Stoicorum
præcept.*

*Procras-
tinatio
semper
luctatur
cum dam-
nis.*

To day if you will hear my voyce. Its good doing Godswork in Gods time. Procrastination and putting off our duties to another day, is the great bane of souls. Many resolve to learn what's needful for salvation, and to do what's needful to be done, but hereafter: at present they have some other smal occasions, to morrow is a new day, they have time enough before them. O but deceive not thy soul,

*Cras hoc
fiet, Idem*

cras fiet; jam cras hesternum heu! consumpsimus; ecce aliud cras, egerit hos annos. Persius.

with

with a false account; to day is thine, to morrow is not. Wilt thou mispend that time which thou hast, and dispose of that which thou mayst never live to see? Thou mayst be dead before to morrow, or if thou live, yet thou wilt be putting off the work till to morrow still: to morrow hath no end; every day hath a morrow behinde it, whither, when we have caught the trick on't, we shall cast all our business. He that puts off his business till to morrow, will ever

come a day behinde his work: as the hinder wheel of the Coach, though it moves as fast as the former, yet it never catches him, it is behinde still:

Frustra sectabere canthum.

Cum rota superior currus & inane secundo. id. at. 5.

There is no greater impediment to a good life, then neglecting the present seasons, to resolve what we will do to morrow. Delays do not onely lose time, but render us more unfit every day then other for our work. If to morrow be a convenient time, how much more to day, that thou mayst go on to morrow, and not while it off to the third day. [*ei αυ-*

ειεν συμφορεν πολυ μλλον σήμερον, &c. Arrian. Epiet. l. 4 c. 12. in fine]

Sett. 3.

The best Christians are capable of improvement. I am well assured that there are divers amongst you, who are (in your proportions) well instructed to the Kingdom of heaven, who are grown men in Christ, and able to render a good account of the hope that is in you, yet such ought not to withdraw themselves from this necessary work.

1. Because your withdrawing would be a pretence for those to refuse, who have most need of instruction. Others will pretend to that knowledge which they have not, when they see that your knowledge is an excuse for not submitting your selves to Gods ways

2. Of all men you have least reason to refuse it; of all Schollars they should be ready to stand forth to trial, who are best able to give an account of the spending of their time. It is the Banckrupt onely who is afraid of having his estate looked into.

3. He that hath most knowledge, hath yet many things to learn. There is a growth, as in Grace, so in the knowledge of our Lord and Saviour Jesus Christ

2 Pet. 3.

12.

Christ. Though *Timothy* was instructed in the Scriptures from his very youth, ^{2 Tim. 3. 15.} yet he was to give attendance to reading ^{1 Tim. 4. 15.} and meditation, and to continue in so doing, that his proficing might appear to all. In the Scriptures, a Lamb may wade, and an Elephant may swim. There is meat for strong men, as well as milk for Babes. ^{Heb. 5. 12.} There be some easier truths for the less learned, and some harder to exercise the understanding of more knowing men. ^{Eph. 2. 22.} Our Christian Faith is a spiritual building, where it is not enough to lay a good foundation, but to go on to perfection. The faith of the *Thessalonians* was such, that it was a great support to *Paul* in his afflictions; but yet there was something lacking in their faith, which he desired to supply by personal instruction. ^{Heb. 6. 1. 1 Thess. 3. 10.}

But suppose your knowledg to be more then it is, yet you may want quickening and liveliness to the exercise of your knowledge; *Iron sharpens iron, and the countenance of a man his friend*; as by whetting one iron against another, that which was dull gets a better edge: So by familiar and friendly conference (especially with those whose knowledge is greater) your parts

parts grow more vigorous and active. The learnedest men may gain much by discourse and imparting themselves, one to another, if they could not add to one anothers knowledge, yet they may warm one anothers hearts. Holy conference is a great improvement both of parts and piety: Every Christians experience may (I presume) seal this truth, we often meet with good old Christians, whom, though we be able to teach, yet we have from them some such savory expressions as much affect our hearts, and quicken us to our Duties. There be many advantages which an humble Christian may gain by his frequent and familiar discourses with his faithful Pastor, besides the encrease of his knowledge, which yet is no small nor contemptible benefit. *Apollos* himself, though mighty in the Scriptures learnt much by conference with *Aquila* and *Priscilla*.

Act. 18.
24, 26.

Seet. 4.

There be very many duties which God require of you in your particular standings and relations, which you are altogether unable to discharge, till you be thoroughly instructed in the business of

of Religion. Your several Relations into which God hath cast you, have their several Duties to which you are obliged.

In your Families you are Husbands, Wives, Parents, Masters. and to the discharge of every one of these Relations aright, there is need of much holy skill. Prophane persons never heed it, ignorant persons cannot perform it; they can neither pray with them, nor for them, nor instruct, nor correct them according to the mind of God, which they are ignorant of.

As you are members of civill Societies you have Duties to perform, which you can never do aright, till you do them upon Scripture grounds, and have learned to obey for conscience sake.

Ro. 13 5.

As you are members of a Church, and are in Brotherly communion with others; there be duties too of admonition, instruction, exhortation, &c. which will seem uncouth, and be unfeasable till your mind be enlightned, and your hearts warmed with this heavenly knowledge. Men may make a great noise and flourish in the world, who have really little or no worth in them. But the true trial of a Christi-

Mat. 18.

15.

Christi-

Christians excellency consists much in the faithful discharge of the duties of his particular Calling and Relations.

Seet. 5.

Christians are bound to this mutual and reciprocal act of teaching and exhorting one another, of building up one another in the faith of the Gospel; as you are bound to instruct and exhort others, so to submit to the instruction and admonition of others (though private Christians) how much more should you be ready to learn of those who are set over you in things appertaining to your souls, and admonish you, whom you ought highly to prize for their works sake. The Apostle urges this argument in that *1 Thess. 5* 12, 13.

1 Thess.
5. 11:
Heb. 3. 13
Heb. 10.
25.

Seet. 6.

You are bound to render a reason of the hope that is in you, to every one that asks it, Not that it is expected that every Christian be able to give an exact account of every article of Faith, and of all the subtilties that are about it: or that he is bound at all times, in all places, in all companies, upon all occasions to give

1 Pet. 3.
15.

give an account of his faith and hope to every captious Questionist; But when he is fairly called thereunto, and the glory of God, and the good (and confirmation) of his Brethren requires it. In such cases, he ought boldly to make profession of his Faith, and to defend it by all the arguments he can, though it should bring him into trouble. How much more ready should you be to do it, to those who enquire into your faith, not to betray, nor persecute you, but to instruct, establish, confirme you, and to supply what is lacking in your Faith.

Luk. 12.
8,9.

Act. 19.8

Sett. 7.

The want of this is the reason why we have so many titular Christians, who enjoy the name of Christians; but are utterly ignorant of the mystery of godliness, it is an unseemly and unworthy thing, that we should be ignorant of his Laws and Ordinances, whose Disciples we would be reckoned. I shall give you my meaning in the words of a late learned Minister of our own, now with God; who

*Indignissimum est
si ejus nesciamus le-
ges & placita cu-
jus tamen nomine &
professione cense-
mur. Bulling. in
1 Pet. 3.5*

having

Pyth.
trial of
sincere
love. p.
48. to 55.

having admired Gods goodness in giving us the glorious Gospel, which hath now so long shone so clearly amongst us, goes on to bewail, that after such rich injoyments of the means of knowledge, there should be so many thousands amongst us, who being askt a reason of the hope that is in them, cannot speak tollerable sense, why they are Christians rather then professed Infidels: That there should be whole Parishes who cannot afford one wise word toward the defence of our most holy Profession; that many who will take it very ill if they be not accounted as good Christians as the best, should think no other ways of Christ then some do of *St. Patrick*, and *S. David*, and other of the Saints of their own Countries. He goes on to bemoan that dismal fog of Popery, which doth yet darken this Island; Popery, which few men think of, viz. that blind, absurd, implicate Faith of believing as the Church believes. There is not (saith he) a pin to chuse between him that believes in gross what the Church of *England* beleives, and him that beleives as the Synagogue of Satan, the Church of *Rome* believes, if neither know any thing explicitly what either Church

Church believes. And concludes to our present purpose, I see no hope but the *Colliers* Faith will have the greatest number of Professors, whilst accurate *Catechising* of all sorts of people, which did so much good in the * *Primitive times*, ^{*Cognitio & scientia Christi} is so generally neglected.

Sic & Evangelii olim Christiano populo multo perspectior fuit quàm hodie. Id. ut supra.

Sect. 8.

You cannot with any colour of reason expect to be made partakers of the sealing Ordinances without knowledge; this is one main thing wherein the trial of your fitness is to be made, whether or no you discern the Lords body. If you eat and drink without knowledge, you eat it undiscerningly: if you eat undiscerningly, you eat unworthily; and if you eat unworthily, you eat and drink ^{1 Cor. 11.} your own damnation. In the Synod of *Dort* it was thought fit, that all that brought their children to baptism, should give an account of their faith and know- ^{Non admittitur testis Baptismi,} ledg, before their children were baptized, and that none should be a witness at the ^{&c.} baptizing of an Infant, who were not first examined concerning the nature of that Sacrament, and the Office and Duty

ty of a Witness. And for the Sacrament of the Lords Supper, they judge that none should be admitted to it, but those who first make a publique profession of their Faith before the whole Congregation. [*Ad cœna Dominica usum, nemo admittetur, nisi qui Doctrinam Chatecheticam probe teneat, & fidei suæ rationem coram totâ Ecclesiâ publice reddat.* Judic: Hassio. Theol:] Our Liturgy enjoined, not onely Parents and Masters to cause their Children, Servants and Apprentices, to attend d ligently and obediently upon publique Catechizing, until they had learned the Catechism appointed; but also strictly forbids to admit any to the Communion, until such time as they could say the Catechism, and were confirmed. Ignorance as well as scandal was ever reckoned a bar sufficient to keep from the Sacrament.

*Rubrick
for Con-
firm.*

Seet. 9.

*Act. 20.
28.*

Ministerys are to take care of *all* the flock, over which God hath made them overseers; Elder people are either members of the severall flocks or no; if not, then these are as sheep without a shepherd; if so, then they are not to exempt themselves from that care which we are ob-

obliged to take of the whole flock. The sheep which withdraw themselves from their shepherds care, are manifestly exposed to the worrying of the ravening Wolf.

Sect. 10

Ministers are to give an account to God for their people; which when I seriously consider, I profess my sinews ^{Heb. 13.} 27. are loosened, and my joynts tremble, to think what an account we have to make to God. I have sometimes wondered at the self-denying modesty of those times, when *Gregory Naziene. Ambrose*, and others, being called to be Bishops, hid themselves, and fled away from such high employment. But when I sadly consider the weight of the Ministerial employment, and the account that must be given to God for the flock, I wonder that more do not flee from it. And if they must give an account to God for you, it is but reasonable that they take an account of you. God hath made us Stewards in his house, it is a great honor, but withal a great trust. If a Noble man will exact an account of all the business of his family at his Stewards hands,

In their
Lives
printed
before
their
Works.

1 Theff.
2. 19.

it must be necessarily implied, that others shall give up their account to him, else how shall he be accountable to his Lord? If we must be called to an account for your proficiency, we may justly call you to an account about it. O that you would help us to give up our account, that we may do it with joy and not with grief, for that will be unprofitable for you. A thriving people are (here) a Ministers crown and joy, and will be much more so, when he is to give up his account in the day of Jesus Christ. What a comfort will it be when God calls a Minister to reckoning for his employment, if he can bring with him many precious souls, which he hath by his Ministry converted, strengthened, confirmed; and can say in the language of the great Shepherd of our souls, *Behold, here am*

Isa. 8. 18.

I, and the children which the Lord hath given me. When God shall ask him as Esau did Jacob, *Who are these with thee?* he can chearfully answer as Jacob did, *These are the children that God hath graciously given to thy servant in the exercise of his Ministry.*

Gen. 33.
5.

On the other hand, what a grief will it be to a Minister when God shall call him

him to an account of his employment, that in the bitterness of his spirit he must return such an answer as this; Lord, I have preached in vain, I have labored in vain, I have stretched out my hands all my life long to a rebellious people: I have spoken to them the great things of thy Law, but they have accounted them a vain thing: I would have healed them and they would not be healed, I would have gathered them, and they would not be gathered: I have piped to them and they have not danced; I have mourned for them, but they have not wept: I have laid thy Law before them, but they have not trembled: I have preached the Gospel to them, but they have not believed. Lord! thou knowest how I have daily bended my knees to thee in prayer for them; I have spent my strength and time in preaching to them: I have watched for them when they slept, and labored night and day to bring them to the knowledge of Jesus Christ: I would have instructed them; but they would not learn, but they have continued proud and peevish, and stubborn, and ignorant, and refuse instruction. Good friends, take heed and be well advised, such an ac-

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count, would neither be to a Ministers
comfort, nor to a peoples profit.

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herodol over I Sect II.

Synod. of

Dort. scf.

15.

The concurrent consent of all Prote-
stant Divines, not onely singly consider-
ed and dispersed (which would be too
tedious to recite) but as united into one
body, in the most considerable Assembly
that hath been of the Protestants since
the Reformation. Where, though some
thought it would be a difficult work to
bring antient people to be publicly cate-
chized; especially in the first setting
this unusual work on foot, unless they
would voluntarily submit themselves
thereunto; yet they all agree in this,
that Parents and Masters ought to be
constantly present at the publique Cate-
chizing their Children and Families, that
so they may the better take notice of
their proficiency, and know how either
to encourage or reprehend them accord-
ingly, and be hereby the better inabled
to teach them themselves in private. And
further, that they ought to submit them-
selves to trial; if not publique (as some
noble persons had done, to the great ad-
vantage of the Church of God) yet that
they

they would be content to learn in private (which is all that we now press, and) which they all consent, we may exact when they come to have their children baptized, or to be made partakers of the Lords Supper.

Sect. 12.

It was the practice of the Minister of the Church of *Empden*, once a year to visit every house, & to exhort Parents, Children and all the Household to their Duties, and chiefly that they continued in the duty of catechising. St. *Austin* was *Ibid.*
wont to teach publickly in the Church, *In Vit. Aug. c. 7.*
and privately, in particular private houses, as he could meet with occasion to instruct his people. [*Docebat ac predicabat publice & privatim, in domo, & in ecclesia, verbum Dei.*] It's a frequent *Act. 2. 46.*
expression of the Apostles, that he taught *& 5. 42.*
them in the mysteries of the Gospel, not *& 20. 20.*
onely publickly, but from house to house; he taught them not onely in the Temple, at their general meetings, but from house to house, in private too, as opportunity was offered him: Private, domestical, personal instruction is necessary and exceeding useful, whilst it is done in subordination and subserviency, not in oppo-

fiction to the work of publick teaching. But by the way, those words [*from house to house*] may bear another sense. The Church of God at *Jerusalem*, was now so great, and the members of it so *Beza* in many, that they could not meet in one *Act. 2. 46.* place for the service of God, and the *καὶ οἶκον.* participation of Ordinances: That Mother Church sent out (as it were) Colonies; they divided themselves into more Congregations, which met at several places, houses, and so the Apostles preaching from house to house, might be but his taking care of, and instructing these several new planted Churches in the doctrine of the Gospel. But I pass that.

Seet. 13.

How many have made sad complaints against their former Ministers that they were ignorant, and unable, or lazy, careless and negligent in instructing them in the ways that tend to life? If now they may have help and means that way, by such as beseech them to accept of their help; if now, I say, they refuse, neglect, and contemn that motion, it will be more then suspicious, that it was not out of conscience and desire to be better instructed

structed that they sought their removal, but for the revenging of some old grudge, or for the obtaining of some base carnal, sordid, temporal advantage of their own. Where such rotten principles set men on work, it is no wonder that they remain as bad as ever. It is just with God to render that Ministry unsuccessful to them, who never sought it for the *subduing*, but for the *gratifying* of their lusts.

Sect. 14.

The saving knowledge of Jesus Christ will enable you to undervalue all these sublunary things, and makes abundant recompence for the want of them. The former of these is clear from the Apostles judgement and practice, who contented himself with the knowledge of Jesus Christ as with the richest treasure; yea, *he counted all things but loss and dung for the excellency of the knowledge of Jesus Christ our Lord.* The latter is as manifest as the former, in this, that when others comfort themselves in their corn, and wine, and oyl; when they glory in their Houses, Lands, Friends, Revenews, Rents; he whose soul is enlightned from

¹ Cor. 2.2.

Phil. 3.8.

above, can glory in the Lord, and in the knowledge of his Name ; which overweighs them all. When the King of *Spains* Herald (its a known story) had proclaimed all his Masters swelling titles, King of *Spain*, and *Arragon*, King of *Naples* and *Jerusalem*, &c. The King of *France* his Herald answers him, by proclaiming his Master as often King of *France*, King of *France* ; intimating that that one Kingdom of *France*, was worth all the Dominions of the proud *Spaniard*. When carnal men have crackt of all their earthly Priviledges, prerogatives and enjoyments, they all fall short

ei μὴ γὰρ
 μὴ δὲν
 ἔχεις δι'
 π' αὐτοῦ
 αἰδολίᾳ
 εἰ. Arri-
 an. Epict.
 l. 4. c. 9.

of this inestimable treasure of knowing God, and him whom he hath sent, his Son *Jesus Christ*. The Philosopher could encourage his Schollar against the vaunts of wicked men in their worldly enjoyments by bidding him put his Philosophy in the scales against them all, if thou hadst nothing (saith he) to lay against their enjoyments, thou art miserable indeed ; but if thou hast the knowledge of Philosophy, thou hast that which is more worth then all their enjoyments: How much rather may we say so, of the saving knowledge of God in Christ ; if thou hast that,

that, thou hast that to which all earthly things bear no proportion.

Self. 15.

It will be a leading example, and a great encouragement to those under your charge to submit themselves to learn; when they see their Parents and Masters not disdain to be instructed. Inferiours live more by the Eye than by the Ear; they rather observe what you do your selves, then what you command them to do: If the examples which you set before them be speckled and ring streaked, their practises will be such too; it will little avail any of you, to command your families to be sober, when they see you frequently reeling and drunken; to command them not to swear, while they hear you daily swearing and blaspheming; to command them to observe the Sabbath, whilst you prophane it; to be catechised, whilst you your selves hate instruction. *Cynus*, yet a child, when he compared the strictness of the education of the Persian youth, with the drunkenness of the old Courtiers, could tell his Grandfather *Astiares*, That they commanded the Youth one thing, but did the

α' εν' εατε
ημας τις
παιδα
ποσειν,
ταυτα
αιτοι ε-
ποιετε.
Xenop. de
inst. Cyr.
in princ.

quite contrary themselves: We have severe Lectures of Sobriety read us, Whenas (saith he) your stammering tongues, and stumbling feet proclaim your Drunken-

Judg: 12. *ness.* The best way to make them good
5. who are under your charge is to give them good example: If there be any thing worse then other in your behavior, they are aptest to pick out that for their imitation; *Abraham* was an eminent

Gen: 12. servant of God, both for his faith and
Gen. 20. obedience; the greatest failure we finde in him was in his dissembling (to say no worse) when he denied *Sarah* to be his Wife. And yet we finde *Isaak*, who

Gen. 26. was a good man, culling out this sin for his imitation, and sinning after the similitude of *Abrahams* transgression; so apt are we to follow the evil that is set before us. It concerns you much to take heed what examples you give seeing your children are so apt to write after the copies which you set them: when you your selves ingage in that which is good, and then say to your families as *Gideon* did to his Souldiers, *as you see me do, so do yee*, then there's some hope of an effectual reformation. Inferiors suffer themselves easily to be bound by those laws,
which

which they see observed by those that made them: thou shalt have them readily obedient to thy commands, when they see thee practizing what thou enjoynest them. It was the reproach of *Appius*, *Appius*, that he forgot the Law of his own *Lucretia* making, and that he who had expelled *Regum*, *Tarquin* for a rape, himself committed *juris quod* one. *Pompey* was famous for giving *ipse com-* good rules, but as infamous for breaking *posuerat* them first himself. *oblitus.*

Flor. lib.

I. C. 24.

In commune jubes, si quid censesve tenendum, Primus ipse subi. Claud. Prius discere, qui doces. Lanct.

When a Father or a Master of a Family doth truly fear God, he will both *Suarum legum Au-* by his *Precepts and Example* endeavor to *thor & Ex-* bring his whole household to the know- *versor. Tacitus.* ledge and obedience of God too: but *Vid. Mus-* if he be a wicked person himself (what- *cul. Psa.* soever commands he may lay upon them) *7:7.* his corrupt practice will hazard and in- danger the ruine of them all. Mind that place in *Josua* well. *I and my house will* *Josh. 24.* *serve the Lord*; it is not I, without my *15.* house; a good man would willingly bring all, especially those of his Family, to heaven with him; nor is it my house with- out

A SERIOUS Exhortation

but me; I am contented that they shall know and serve him, but I will not. This is all one, as if one should say, I am willing that my Family should go to heaven, but for my self, I am resolved to go to hell: But it is I and my house; I will enjoin them no more then I will do my self: I shall walk before them by mine own example, but I will not leave them to their own choice whether they will serve God or no. It's a pernicious liberty which suffers men to be either of no Religion, or of a false one. You must provoke them to this good work, by doing it before them, or else they will be apt to think, that it is onely a device to keep children in awe, but not a duty necessary to salvation.

**Conclu-
sion.**

Thus have I according to the grace of God given me, endeavored to perswade you to lay the foundation, whereon the Fabrick of your salvation is to be raised. Other foundation can no man lay; let every man take heed how he builds there-upon; if anyman build upon this foundation, 2 Cor. 3. on wood, hay, stubble, his work shall be 10, 11, 12 burnt with fire; but if any man build gold, 8cc. silver, precious stones, his work shall abide, and

and he shall receive a reward. You have seen the sad inconveniencies which attend the neglect of this work, and the great advantages that accrew to those who exercise themselves in it. Profit is a spur to Piety: *Moses* his eying the recompence of the reward, quickened him in his Duty. The Lord give you understanding in all things, that you may know where your interest and greatest concernment lies! And now (Brethren) I beseech you by the tender mercies of God, by the precious merits of Jesus Christ, by all that is dear and precious to you, that you suffer this word of Exhortation to prevail with you, to the performance of your respective Duties! God will have much glory, and your poor Souls will one day find the comfort on't. And as for me, it will be an abundant recompence of this and all other pains which I have taken amongst you, if I may find your hearts more and more inflamed after the saving knowledg of our blessed Saviour Jesus Christ, as he is revealed in the Gospel.

Finally, what remains, but that I commend you to God, and to the word of his Grace, which is able to build you up, and

Heb. 13.
20.

and to give you an inheritance among
them that are sanctified. Humbly be-
seeching the God of peace, that brought
again from the dead our Lord Jesus Christ,
that great Shepherd of the sheep, through
the blood of the everlasting Covenant, that
he would make you perfect in every good
work to do his Will, working in you that
which is well pleasing in his sight, through
Jesus Christ, to whom be glory for ever
and ever. Amen.

READER, \

READER,

THere remaining some spare room, and meeting with this short Catechism, used heretofore, to the benefit of many Christians, by that eminent and faithful servant of Christ, Mr. Robert Lilly late Minister of Campden, I thought fit to annex it here, as out of a desire to promote thy spiritual good, so to testify that reverend respect which I bear to the memory of that worthy Person now with God.

Twelve Questions and Answers, fit to be learned and understood by all those who desire worthily to communicate at the Lords Table.

Quest. 1.

WHat is the Ground of your coming to receive the Lords Supper?

Ans. Because it is an Ordinance which Jesus Christ hath appointed in his Church,

Church, for the spiritual good of every true Member of it.

Q. 2. What is that spiritual good Christ hath appointed it for?

A. He hath appointed it, as for a holy remembrance of himself, so for a special means to confirm the faith of every true Beleever in him.

Q. 3. What need you or any man believe in Christ?

A. Yes, I, and all men are sinful both by Original and Actual sin, and must die eternally, if the Lord Jesus Christ do not save us, which he will not do unless we believe on him.

Q. 4. How can you conceive that the receiving of Bread and Wine, should be a means to confirm Faith?

A. Yes, Because as they are a sign of Christs Body and Blood, so they are a seal to confirm a special part of the Covenant between God and a Beleever, and to give him an interest in it.

Q. 5. What is the special part of the Covenant, which it both confirms and conveys to a Beleever?

A. That by Faith, as he shall have his sin pardoned, and Gods favor recovered, which is signed and sealed in Baptism;

so

so in feeding on him by Faith, he shall be nourished and preserved in that estate unto Everlasting life.

Q. 6. Hath every one that receives, this confirmed and conveyed to him?

A. Yes, every one that hath Faith, if he come not unworthily, for so he may hinder his own spiritual good.

Q. 7. May a Believer come unworthily?

A. Yes, in some sort, if he do not carefully perform his Duty as he should, both before he receive, in receiving, and after receiving, sanctifying them all by prayer.

Q. 8. What is the Duty that a Christian must do before he receive?

A. He must duly examine himself, whether he have Knowledge, Faith, Repentance, Obedience, Love, and carefully renew them all so oft as he cometh to receive.

Q. 9. How may he know by his examination whether he hath these Graces yea or no?

A. By this Rule, every one of them, if he can truly say, that his Performance is some, his Endeavors are more, his Desire is infinite.

Q. 10. How is a Believer to renew these Graces?

A. In

A. In laboring to see the imperfections of them, in seeing them to bewail them, confess them, crave pardon for them with a holy resolution to redress them.

Q. 11. What is the Duty which a Beleever must do in receiving?

A. In beholding the Bread and Wine, thankfully to discern the Lords Body, and by faith to receive them as the seal of God; that by his faith he shall be preserved in Gods love, and that they as instruments of God exhibit it to him.

Q. 12. What is the Duty that a Beleever must do after receiving?

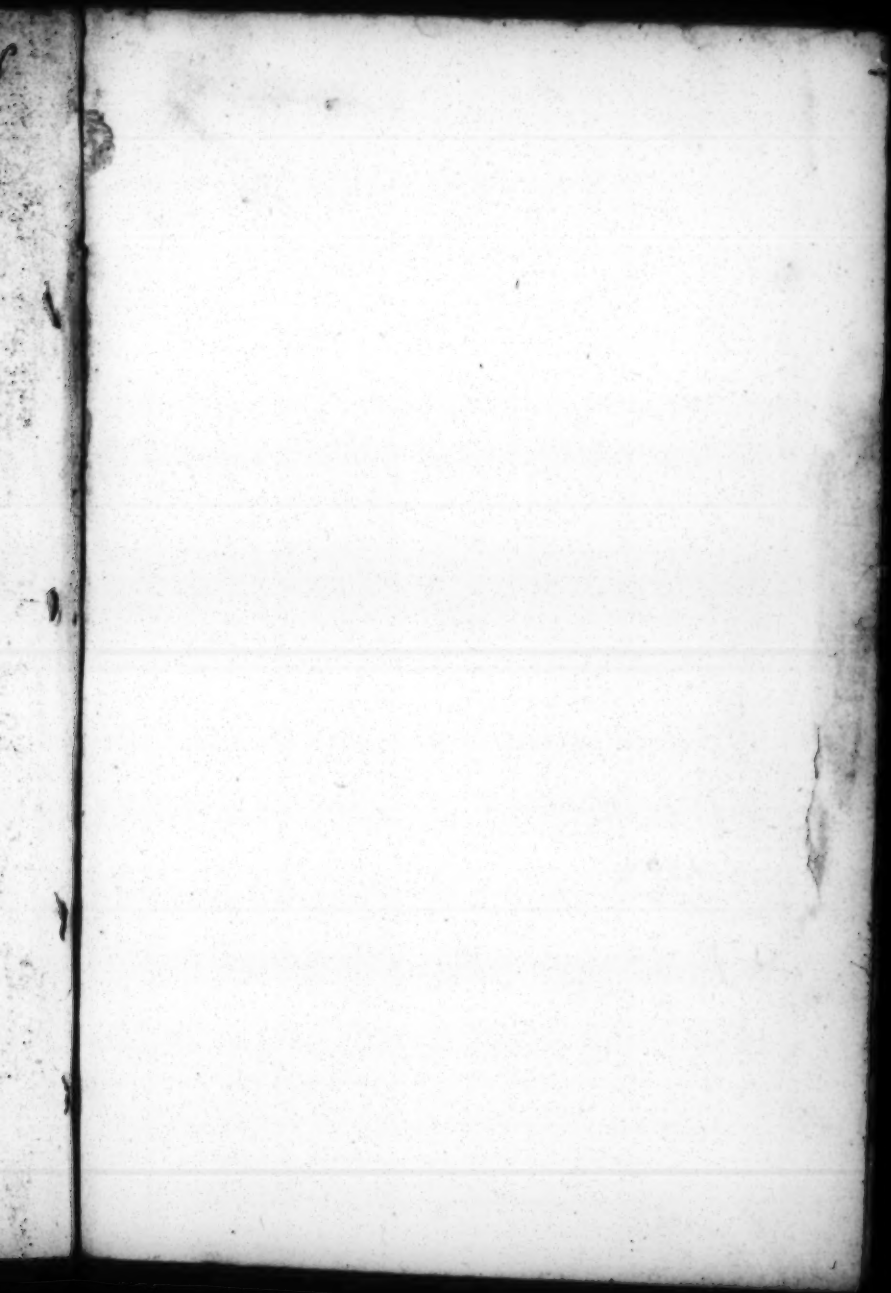
A. As to remember the Covenant made in receiving, and continually to make use of it; so to remember himself, whether he have received that spiritual comfort to be had in it; if he have, to be thankful and make use of it; if not, to search out the cause and be humble for it.

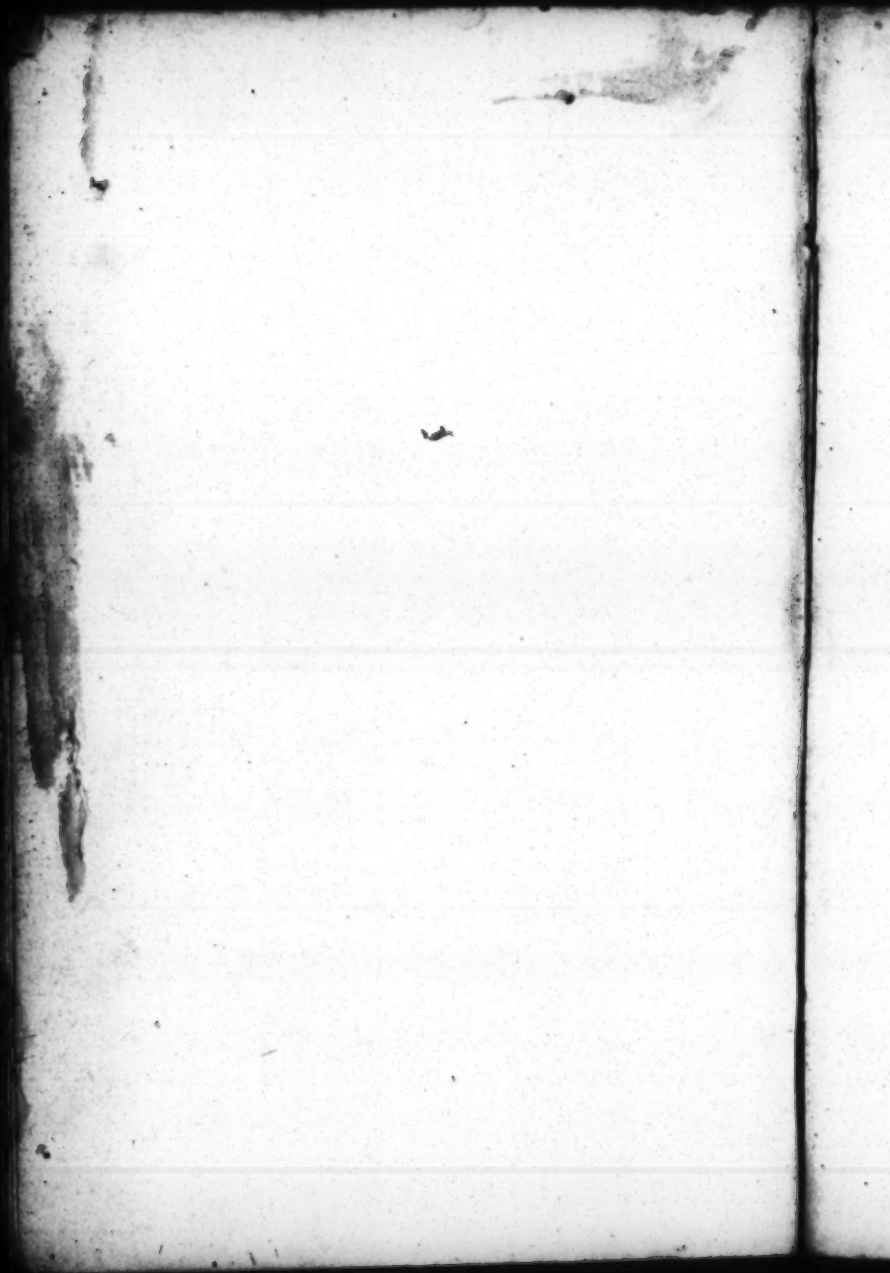
FINIS.

READER;

BE pleased to correct these Errata's ere
you read the Book; because many of
them marr the sense; the literal slips, espe-
cially in the Margin, are less considerable,
you may mend them as you read.

Page 12. Line 3. for *would*, r. *worlds*, line 24, 25. the
words are misplaced in the beginning of each
line, in the 24. for *thorough* r. *in some measure*, in the
25. for *in some measure*, r. *thorough*. p. 14. l. 17. r. *in a
wrack*. p. 16. l. 19. r. *they will find*. p. 17. l. 5. for *Ba-
leans*, r. *Baleares*, p. 21. l. 11. for *Estones*, r. *Estones*, l. 25.
for *vari*, r. *vare*, p. 33. l. 22. for *what*, r. *which*. p. 53.
l. 6. for *be*, r. *he*, l. 7. for *he*, r. *be*, p. 71. r. *Greg. Nazian-
zene*. l. 22. for *Eynus*, r. *Cyrus*.





Samuel

Elizabeth Cooper

Aa. B. b. Cc. D D

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